726 here [Chukchansi; Miwok and Mono too?] were fighting the white people. Some Indians were up on the mountainsides above the river. They got the whites down in the river canyon where they could roll rocks down on them. The whites could not see the Indians to shoot at them well, but they shot some anyway. The Indians got
727 some whites who were running away. They brought some home, made Indians of them. (There was at least one such.) This white man would fight with the Indians on their side. He was adult when they captured him; he was a soldier. He fought with the Indians after that, they said, and fought like the Indians.

That was about the end of the fighting.
728 These Indians didn't want to fight any more. The whites got pretty thick. A captain [Major
648 Savage?] came up from below with a group of white people. They gathered the Indians down this side of Fresno River and took them down to this [east] side of Madera where they gave them something to eat, flour, beef, etc., made them fight no more.

The chief that brought the whites up was Savage. He took the Indians down and gave them food. [J.R. doesn't know how long he kept them down there.] He promised them, before he died, he would give them land up here where they lived, what land they liked. They would stay there and keep the land. It would be the Indians' own home. He would give them maybe a wagon and two horses, and a plow and a harrow, and harness. They could work the horses, plow, etc. But he got sick and died. He was buried right there.[83]

He promised the Indians that, although maybe he would die, they would get these things after he died. He was going to give the Indians lots of money. But they didn't get it. Some white fellows found out. He [Savage] said to the Indians that all this land, California, belonged to the Indians. This was all written. A lot of judges have it written down that way now. But the Indians can't get it [the money] yet. They are giving the Indians a little pinch, out of the money belonging to the Indians

About twenty years ago a lawyer got information from some whites. He heard that the Indians had this money down there, and got them to contribute to pay for his going down and fighting to get it for them. But he hasn't got it yet.

SUBSISTENCE AND CLOTHING

Daily Round

● 512 People rose before sunrise summer and winter, said N.W. If there was no meat to eat -- sometimes there wasn't -- the men went out to catch a rabbit or whatever could be quickly
[252] got. On their return, the meat was cooked and eaten with acorn mush.

264 All informants said that all members of a
512 family present ate simultaneously at meals.

[83] Savage was killed by a white man in a personal quarrel (Bunnell, Discovery of the Yosemite, 285).

264 Between meals anyone who wanted to could eat;
● 512 cold acorn mush was always on hand. At meals, meat was divided so that everyone got a piece, however small it might be. Persons usually sat close to or at their sleeping place when eating inside the house, said J.R.

252 If the women of a household were off
593 getting seeds or at other work far from home, the men would cook food so there would be a
512 meal for them when they came home. The women did the same for the men when they were gone. When both sexes were at home, the women did the cooking. Men often cooked the meat dish, while women were preparing the acorn food.

484 People seldom went so far from home that
512 they could not return by nightfall, said J.R. Men always got back from hunting by sundown. Neither would they go far to trade. "They go a little ways, and if they don't see anyone [with whom they can encamp for the night?] they come back before night."

When men went out on a long hunt they re-
512 turned about midafternoon, said C.D. Then they ate, rested in the shade, and then went to the sweat house. After the sweat they swam, then went to their homes. After the evening meal they went to bed.

Old and young went to bed at the same
512 time, J.R. thought. The little children were
513 "wrapped in a little wildcat skin at night to have a good sleep." In a well-supplied family,
352 each person had his own coverings, rabbitskin blankets for adults, small skins for the children. The fire was kept alive all night to keep the sleepers warm.

Clothing and Ornament

291 Not much clothing was worn by the Chuk-
[281] chansi or their neighbors toward the valley, said J.R. Men made the breechclouts, prepared the skin with deer brains, cut them to fit the individual, said C.D. He thought women's breechclouts were cut exactly the same as men's. M. said men wore an apron covering back and front [possibly she means the breechclout ends]. She said that girls made fun of men who wore no clothing or only a small covering over the
[302] penis. Men wore their hair shoulder length, singed off even with a hot coal.

Tule grass skirts were worn by women, said J.R.; these were also made of shredded willow bark, said M. Skins were worn around the loins by women, or in a "diaper shape," said M. Kroeber states that the back part of a Chukchansi woman's skirt was of buckskin, the front of pounded strands of a long grass called chulochul.[84]

Both sexes used skins of deer, fox, wildcat, or rabbit around the shoulders, said J.R. They were tied on with strings, or some people

[84]Handbook, 519.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 178 a] Chuckchansi

291 used a little sharp stick run through the overlapped front corners "just like a pin."

All informants said moccasins were little used; most people went barefoot (as do most children today). Moccasins were used only when walking a long distance. These were in two parts, a sole and upper, and were decorated with beads or bones which were tied on. Possibly a sandal type was known, for P.M.'s interpreter, said "Some who knew real how would make them like yours [Oxfords, i.e., a moccasin with solid upper], and some would just put straps like."

293 For dress occasions or dancing, eagle, bluejay, and woodpecker feathers were arranged around the head and neck, said J.R.

304 Tattooing was indulged in by Chukchansi women, who so adorned the breast, abdomen, arms and legs, according to Kroeber.[85] [Inferentially, the chin was tattooed as usual.--A.H.G.]

Foods

252 Acorns.--Two accounts of the treatment of acorns were given, the first by Jack Roan with Polly Roan interpreting, the second by Nancy Wyatt, Marian and Lillian interpreting.

Acorns were picked when green; put on rocks to dry in the sun for about one week. Some were stored in sacks in the house, others in a granary covered with pine needles. At Picayune there were mostly white oak and water oak.

Black oak acorns were picked from the trees while green. Green acorns can be peeled, whereas ripe ones must be cracked. At the [481] proper time about September, men climbed the trees and cut off the limbs.[86] Acorns fell off easily, were picked from the ground and put in commercial sacks. A barley sack holds nearly two hundred pounds. Before they had white peoples' sacks they used baskets. If a woman had no man to climb trees for her, she would do so herself. Picking acorns was an all-day job for many days, a month perhaps.

[512] Toward sundown the people went home and had their evening meal. Immediately after, the acorns were brought in and everyone in the family sat around peeling them. They would finish all they had got that day, which might yield two basketfuls. Next morning, before setting out, the women spread out the peeled acorns to dry on rocks. This procedure continued for a week or ten days; by that time the acorns on the trees were growing too ripe for peeling. Hence they were taken directly to 25 the drying rocks. When all were dried they 252 were stored, the peeled ones in sacks in the

[85] Ibid.

[412] [86] Undoubtedly a misunderstanding: they had no wood-cutting tools. -- A.H.G.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
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252 of water. Then hot cooking stones were put in this acorn gruel to cook it; they were stirred constantly to prevent burning the bottom of the basket. This process was continued for two to three minutes. Each time a cooking stone was lifted out the mush was scraped from it to prevent waste. The gruel became thicker in cooking. When done, it was poured into three mush baskets and taken up to the house where the men of the family were waiting for it. "Men don't come around while acorn is being cooked." [Never, or only when this first of the season was being cooked? -- A.H.G.] They [264] ate it while it was hot. The whole hand within about one inch of the wrist was dipped in. It did not burn: "it was just hot enough not to burn."

Then the women cooked the second layer of meal the same way. The gruel produced was a bit thicker than the first. This mush was poured into baskets to cool and kept for eating during the next few days. When cooled it was quite stiff like cold cornmeal mush.

The third, bottom or "dirty," layer of meal was then treated. It was thrown in a basket of water; the meal floated, whereas the sand it unavoidably contained sank to the bottom. The floating meal was poured off, but even when so cleansed the third grade of meal was darker than the others. The mush produced was cooked like the rest but was even thicker and when cool was quite hard, making a sort of tough dark bread. Sometimes this thick mush was made into individual loaves by placing little mounds of it in a cold spring of water. There might be ten to twelve such mounds which, when congealed, were taken home and put away.

262 This work took all day. Meanwhile some of
●512 the men had been hunting and had brought home
224 some game. "It is pretty near sundown now.
[252] Perhaps some fellow got a squirrel maybe a rabbit, a bird, or something. Whatever the meat, the men would cook it."[1] The women bring up the cooled acorn mush. Now it is supper time. They all eat together inside the little house."

251 When acorns were plentiful a family could
[223] get ten to twenty sacks in two or three days, said N.W. The entire family participated. White oak acorns were difficult to keep so were shelled immediately and soon used. When shelled, they were spread on flat rocks to dry, then stored in sacks which were placed on a layer of grass in the outer edge of the house. They must be kept dry. Black oak acorns were stored in their shells in granaries, but they too must remain dry.

252 Cakes of acorn meal dough were sometimes made before cooking of the whole batch was started. These were shaped in the hand and baked on hot stones. Such a stone (seen by Thrall) was about 5-1/2 inches in diameter and

[1] Men usually cooked meat, unless they were too busy; then the women did it.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

343 covered with a brush and tule thatch and then with dirt. The roofs of these houses were so low that a man could probably not stand upright in them. Some of the tribes called the sweat house, *Mosh*.

The structure was generally quite small, probably never more than twelve or fourteen feet in length, and was not used as a dance house as was frequently done among other tribes. We do not know of its use as a council chamber, or assembly hall. What information the writer has been able to secure on [623] this subject indicates that the Yokuts probably used the house of the head man, or chief, for these purposes.

During the winter the sweat house was a regular sleeping place for the older men. The door generally faced the south, but if the house was on the south side of the stream it faced the stream. We are told that in some instances a brush shelter, or wind break, was erected on either side of a path leading from the sweat house to the water, which was never more than a few yards distance.

343 In using the sweat house, a fire was built in the center and 515 stones were heated in it. All openings were closed and water was poured upon the hot stones. In addition to the intense heat due to the closed door, as well as the smoke from the fire, the steam from the hot rocks soon brought the inmates to a state of profuse perspiration and near suffocation.

[413 During the time of sweating, a sweat stick, or scraper, was 237] used to remove the perspiration from the body. This scraper was sometimes made from a split elk rib. It was about eighteen inches long and curved both along its length and in cross section. The elk rib was split along the edges and the thin, concave inner half used.

After enduring this state of affairs as long as possible, during which time there probably was competition as to who would be the last one to leave the place, the opening cover was thrown aside and a group of yelling, perspiring Indians ran from the house and jumped into the water.

Often this form of bath was indulged in at night, after which those participating would go to their beds and to sleep. [512] In the morning, generally before sun-up, practically every Indian in the rancheria would have left his house, running and shouting, and would have bathed in the near-by stream.

I have been told by old Indians, and have proved by investigation, that the Yokuts sweat house was located at the